

The Birhatīya Conjuratation Oath and the meaning of its first 28 names *

Introduction, Translation & Transcription

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A circular talisman (*dā'ira*) utilizing the **Birhatīya** conjuration and names with a **4x4** magic square in its center (**source:** unknown).

* This current version of our paper is a slight revision of our 2008 piece.

Introduction

The following below is our translation of the famous *Birhatīya*¹ conjuration oath together with Aḥmad al-Būnī's (d. 1225) delineation of the meanings and pronunciation of its first twenty-eight names. The recitation of our translation here was first delivered as part of our presentation on the occasion of the third Alternative Expressions of the Numinous conference held at the University of Queensland in Brisbane, Australia, in mid August 2008.² The meanings were translated just before the commencement of Ramaḍān 1429 (August 31, 2008).

Together with the two *Jaljalūtiya* poems (*majora* and *minora*) attributed to the first Shī'ī Imām 'Alī ibn Abī Ṭālib (d. 661),³ as well as the 40 Idrīsid Names,⁴ the *Birhatīya* conjuration oath constitutes one of the preeminent magical proof-texts and invocations among the vast occult *rūḥānīya*/*ulūm gharība* literature of the Islamic world. It especially occupies a pride of place amongst the *Corpus Bunianum*,⁵ and so, therefore, no discussion of the subject can proceed objectively without some reference to it. Many versions of the text exist in manuscript as well as in the printed editions, sometimes with variations between the names as well as in the structure of the conjuration oath itself. The standard, popular recension and discussion of it, however, remains the one elaborated by al-Būnī, particularly in the commentary reproduced in the Wellspring Sources of Wisdom (*manba' uṣūl al-ḥikma*) (Beirut, n.d.).⁶ Although this conjuration oath (or, rather, its names) has appeared and been discussed in an endless array of *rūḥānī*/*ulūm gharība* related material in Arabic, Persian, Urdu, Javanese, Gujarati (and even Albanian), to name a few, its origin remains somewhat shrouded in obscurity and so to a great extent conjectural as to specific origin. Al-Būnī attributes a pedigree originating in distant antiquity and a provenance chiefly going back to the era

of the Biblical-Quranic prophet-king Solomon. Prior to al-Būnī's treatment of it, the *Birhatīya* was also dealt with in depth by two currently unknown Muslim occultists in the centuries immediately prior to al-Būnī's, viz. Muḥammad ibn Aḥmad al-Ṭabsī (d. 1089/90)⁷ and Ibn Arfa' Ra's (d. 1197).⁸ Each of their quite detailed discussions of the subject (and especially the names) still remain only in **MSS** and are presently being studied.

Much like the Greco-Egyptian magical *papyri*, the interest of this text to serious students of white magic and the occult in the Islamic world is in its deliberate (and to a great extent, creative) linguistic syncretism which utilizes divine names in Hebrew and Syriac within the general context of an Arabic invocation incorporating Quranic quotations specifically directed at invoking helper *jinn*, angels, spirit guardians (i.e. *muwwakilūn*) -- and as some have asserted, also helper demons (ʿ*afārīt*) -- all of which are held to be the instantiations of these (pseudo-) Hebreo-Syriac names. Discussions of it have been provided by Tewfik Canaan in his article "*The Decipherment of Arabic Talismans*"⁹ and more recently in two popularized discussions (one book length) by Nineveh Shadrach.¹⁰

While many modern scholars would consider such words and those names associated with the *Birhatīya* to be outright gibberish; it must be underscored and emphasized that to occultists in the Islamic world they are not. Such names and words, even if contrived to some degree by the standards of language and precise philology, are part of a special branch of conjuration magic within Islamic occultism variously known by the epithets ʿ*azā'im* (عزائم), *ta'zīmāt* (تعزيمات) or ʿ*ilm al-ʿazamāt* (علم العزيمات). The first of these three epithets literally denotes 'spells' or 'charms'. Given this, the comparison here with the Greco-Egyptian magical *papyri* is especially apropos.

In our translation below, wherever identifiable, we have preferred the correct Hebrew orthography and pronunciation for the Hebraic names given rather than al-Būnī's arabized Hebrew. A translation of the meanings of the first twenty-eight names as given by al-Būnī follows the translation of the text. While we mentioned the *‘azā’im*, the reader should also note that al-Būnī's explanations and elaborations on the meaning of these names -- that is, when juxtaposed with their Hebrew and Syriac approximations -- is somewhat forced and contrived. This seems to have been noticed by al-Būnī's own contemporaries as well and also by later commentators. This is one reason why there exists some consensus that the actual authorship of the *Birhatīya* commentary may not actually be by al-Būnī at all, but rather by someone else.¹¹ In that section the placement of these names according to their specified *abjad* (numerological) sequence has also been provided together with the numerical values of the names themselves.¹² This is followed, in conclusion, by a typescript of the Arabic text we have utilized for our translation. All translations from the Qur'ān here are our own.

In addition, we should highlight here that the importance of this conjuration oath -- and specifically the names -- should not be underestimated either by practitioners, students or by scholars of Islamic esotericism and the occult. The *Birhatīya* conjuration oath constitutes a sort of supreme magical proof-text of sorts to the relatively active occultist milieu and sub-culture in the Islamic world. We know of one Pakistani correspondent on the former Ruhaniya list on yahoogroups who admitted they were formally initiated into Sufism by their shaykh with the recitation of this conjuration oath constituting the formal accept of the ceremony of initiation (i.e. *tasharruf*) and the taking of hand (i.e. *bay‘a*).¹³ In a Tanzanian sub-branch of the Tījanīya order the daily recitation of the *Birhatīya*, together with permutations deriving from it (several from

the conclusion of al-Būnī's commentary), is regularly recommended to initiate and non-initiate alike. One correspondent communicated to us that they were recommended several of these names by a Tanzanian Tijanī representative residing in the UK as a daily program involving the recitation of these names as continual, running *dhikrs*¹⁴ (invocations) to a prescribed number. Orthodox Sunni fundamentalists (i.e. the Salafists/Wahhabis) of the Islamic world, of course, find all such material suspect, highly objectionable and thus un-Islamic to the core; albeit, as with other things, their opinion has not been widely received (in fact, it has been widely ignored), nor has it remotely halted or degraded the well-worn popularity of such material in that part of the world. Iran, of course, is a totally different matter where such material is continually being printed and reprinted in multiple editions, where **MSS** emerge from assorted libraries on a daily basis, not to mention where scans are regularly uploaded online and shared widely.

In our translation, basic transliterations of the Arabic have been placed in round brackets (). The actual Arabic of the names have likewise been placed inside round brackets as well as the numbering of the Quranic verses wherever they occur. Insertions or expanded readings have been placed inside square brackets []. The longer, running sections, where the names appear, have been *italicized* as have the names themselves and the Quranic quotations. The number of times a name is supposed to be invoked (usually twice) have been indicated in both the translation and the transcription of the Arabic. Below the English translation is offered first. This is followed by the meaning of the first twenty-eight names and finally the transcription of the Arabic text.

Translation

In the Name of God the Pre-Eternally Ancient, the All-Encompassing Who encompasses all of His creatures within His Knowledge! The Post-Eternally Primeval Who hath no beginning in His primordially nor an end! The One Who illuminates all beings by the shimmering brilliance of the Light of His Face, and by the Power of His magnitudinal tremendousness, overshadowingly maintains over every angel (*malak*), constellation (*falak*), spirit (*jinn*), demon (*shayṭān*) and ruler (*sulṭān*), for He is feared by all of His creation! Ever heedful and with humility, from the high elevation of their stations, whilst prostrating themselves, the archangels of proximity (*malā'ikat'ul-muqarribūn*) answer the summons of His Greatest Name by whomsoever calls by it; hurrying thereby to respond to the firm attestations written upon the tablets of the hearts of the possessors of the mystery [of the name] *Badūḥ Ajhazat* (بدوح أجهزط)!

I beckon thee, O ye Spirits of the *rawḥānīya* [i.e. spiritual theurgy] of High Sublimity and low perishability, and the servants of this great covenant pact, that ye answer my summons and respond to my need [**state thy need**]!

By the grandeur of *Birhatya* (برهتية) (x2)! *Karīr* (كير) (x2)! *Tatliyah* (تتليه) (x2)! *Ṭawrān* (طوران) (x2)! *Mazjal* (مزجل) (x2)! *Bazjal* (بزجل) (x2)! *Tarqab* (ترقب) (x2)! *Barhash* (برهش) (x2)! *Ghalmash* (غلمش) (x2)! *Khawtayr* (خوطير) (x2)! *Qalnahuwd* (قلنهود) (x2)! *Barshān* (برشان) (x2)! *Katẓîr* (كظهير) (x2)! *Namūshalakh* (نموشلخ) (x2)! *Barhayūlā* (برهيولا) (x2)! *Bashkīlakh* (بشكيلخ) (x2)! *Qazmaz* (قزمر) (x2)! *Anghalālīt* (أنغلاليط) (x2)! *Qabarāt* (قبرات) (x2)! *Ghayāhā* (غياها) (x2)! *Kaydhūlā* (كيدھولا) (x2)! *Samākhīr* (سماخر) (x2)! *Shimkhāhīr* (شمخاھير) (x2)! *Shimhāhīr* (شمهاھير) (x2)! *Bakhaṭūnīya* (بكهطونية) (x2)! *Bashārīsh* (بشارش) (x2)!

Ṭawnish (طونش) (x2)! Shamkhābārūkh (شمخاباروخ) (x2)! O God, by the reality [or ‘truth’]
of Kahlahij (كاهليج)! Balatshaghshaghū’īl (باطلشغشغويل)! Amū’īl (امويل)! Yaghṭash (يغطش)!
Jaldam (جلدم)! Mahjamā (محجا)! Hajlamij (هجلميح)! Warduwīya (وردويه)! Mahfilaj (مھفيلج)!

He is God Who nothing is like unto and He is the Hearing, the Seeing! (Qur. 42:11)

By the reality [or ‘truth’] of this covenant pact taken with thee, O servants
of these names of fidelity and effectuation, in that which I command thee by in
this very moment with the grandeur of His grandiose exaltedness in the
grandiosity of His magnificence! Be ye all faithful to God’s covenanted pact as ye
are bound, and do not shake the faith after it hath been made firm, for indeed God
hath made thee to be answerable, to be present, to hear and to submit, so be ye all
my aid in all that which I command thee by **(to action)**!

By the reality [or ‘truth’] of the Most Mighty, Greatest Name whose
beginning is EL (اَل/ل) and [whose] ending is EL (اَل/ل), and it is EL (اَل/ل)! Shala‘
(شلع)! Ya‘ayūbīyah (يعوييه)! Yah (يه)! Wāh (واه)! Ah (اه)! By Takah (تكه)! By Takfāl (تكفال)!
By Ṣa‘īy (صعي)! Ka‘īy (كي) and Mamyāl (ميال)[who are] the ones obedient to Thee! O EL
(اَل/ل)! How Mighty is Thy Name, O EL (اَل/ل)! Lofty be Zariāl (زريال) of that which is
heard of Thy Name, spirit and the striking rod, and the burning enkindlement of
Thy Light, O possessor of the Greatest Light! I beckon thee all by the hidden world
and the great world of elevated manifestation, and by the reality [or ‘truth’] of the
Name which ye all are compacted by [and so] bound to the Gate of the Temple of
Greatness (bāb haykal al-kabīr), and it is: ‘Alashāqish (علشاقش) (x2)! Mahrāqish (مھراقش)
(x2)! Afshāmaqish (افشامقش) (x2)! Shaqhamūnihish (شقھمونھش) (x2)! Rakashā (ركشا) (x2)!
Kashlīkh (كشلخ) (x2)! Alakshārish (علكشارش) (x2)! Alakūsh (علكوش)!

And whosoever turns away from the remembrance of their Lord, there shall follow upon them a rising torment! (Qur'ān 72:17)

And by the reality (or ‘truth’) of *Ehye Asher Ehye* (אֱהִיָּה אֲשֶׁר אֱהִיָּה/أهيا اشر أهيا) *Adonāi Tzabāvot* (אֲדֹנָי צְבָאוֹת/أدوني أصبوت) *El Shaddāi* (אֱלֹהֵי שְׁדַי/آل شداي) And by the reality (or ‘truth’) of *Abjad Hawaz Hutī* (אָבְגָּד הוּז חֻטִּי/أبجد هوز حطي); and by the reality [or ‘truth’] of *Batad Zahaj Wāh* (בָּתָד זָהַךְ וָח/بطد زح واح); and by the reality [or ‘truth’] of *Bashamakh* (בָּשָׁמַח/بشمخ) *Dālāhāmū* (דָּלָהָמוּ/ديموتون) *O* *Shaytī’ūn* (שַׁיטִי’וֹן/شیطیئون) *O* *Danūwā* (דָּנוּוָא/دانوا) *Malakhūthūwū* (מַלְאֲחֻתְהוּוּוּ/ملخوئوا) *Daymūtūn* (דַּימֻטֻּן/دموتون) *O* *Kūr‘ash* (קוֹרְעֵשׁ/کورعش) *Ara’yishaṭūkḥ* (אַרְעִישָׁטוּךְ/أرعشطوخ) *Balakhūn* (בַּלְחוֹן/بلخون) *O* *Dahamūt* (דַּהֻמוֹת/دهموت) *Arkḥā* (אַרְחָא/ارخا) *Arkḥīm* (אַרְחִימ/ارخيم) *Arkḥīmūn* (אַרְחִימוֹן/ارخيون) *O* *Thīkhūthīm* (תִּיחֻתִּימ/ثيخوتيم) *Azīsh* (אַזִּישׁ/أزيش) *Elyon* (עֲלִיּוֹן/علیون) *O* *Ḥaythamūwā* (חַיְתוּוָא/حيثوا) *Maythūwā* (מַיְתוּוָא/ميئوا) *Aḥabūn* (אֲחָבוֹן)[the beloveds?]; *Manūn* (מָנוֹן)[the beneficents?]; *O* *Ehye Asher Ehye* (אֱהִיָּה אֲשֶׁר אֱהִיָּה/أهيا اشر أهيا) *Adonāi Tzabāvot* (אֲדֹנָי צְבָאוֹת/أدوني أصبوت) *O* *Dahmīthā* (דַּהֻמִּיתָא/ذاهميتا) *Dahalilūwā* (דַּהֲלִילוּוָא/دهليلا) *Divine Metatron* (מִדְּבַר הַקֹּדֶשׁ/مططرون) And *O* *Light of Būraq* (אוֹר בּוּרָק/بورق) *Arghīsh* (אַרְגִּישׁ/أرغيش) *Arghashīsh* (אַרְגִּישִׁישׁ/ارغشيش) *Laghathūn* (לַגְתּוֹן/لغثون) *Laghashūn* (לַגְשׁוֹן/لغشون) *O* *Shabīrā* (שְׁבִירָא/شبيرا) *O* *Sovereignty of Mālikh* (מַלְיָכָא/مالخ) *Malakh* (מַלְיָכָא/مالخ) *Malīkhā* (מַלְיָכָא/مليخا) *Mālikhūn* (מַלְיָכוֹן/مليخون) *O* *All-Knowing Knower Arghal* (אַרְגָּל/أرغلي) *Arghī* (אַרְגִּי/أرغا) *Araghā* (אַרְגָּה/أرغنون) *Arghanūn* (אַרְגָּנוֹן/ثارنون) *Tharnūn* (תָּרְנוֹן/كزنون) *Kaznūn* (קַזְנוֹן/كزنون) *Shamikh* (שְׁמַיְחָא/شمخا) *Shamkhīthā* (שְׁמַיְחָא/شمخيتا) *Mashlamūn* (מַשְׁלָמוֹן/مشلمون)

Verily His Command whensoever He desires of anything to be is to say to it ‘be and it is’ (kun fa-yakūn), so glory be to the One Who within His hands are the dominion of all things; and to Him are ye all returning! (Qur’ān 36:82-3)

Be ye His obedient Names, and by their invocation the ones who answer,
for thou art single except by its calling; that is, when they are all assembled before
us; for verily this is indeed a pact, if ye should know, mighty!

Quick (الوَحَا) (x2), make haste (العَجَل) (x2), right now (السَّاعَة) (x2)!

Thus may the blessedness of God be within thee and upon thee, for no
power and no strength is there save in God, the High, the Mighty!

The first 28 names of the Birhatīya: their meanings and pronunciations according to al-Būnī¹⁵

أ The first name *Birhatya* (بِرْهَاتِيَّة) (622) is equivalent to the meaning of the Arabic name ‘Holy’
(الْأَدَاءُ كُلِّ شَيْءٍ) and some say ‘Glorified’ (سُبُّوحٌ قَدُّوسٌ).

ب The second name *Karīr* (كَرِير) (430) is equivalent to the Arabic for ‘God of all-things’ (إِلَهِ كُلِّ شَيْءٍ)
and some say ‘O God’ (يَا اللَّهُ).

ج *Tatliyah* (تَتْلِيَه) (845) is equivalent to the Arabic for ‘the Holy, the Powerful/the Powerfully
Holy’ (الْقُدُّوسُ الْقَادِرُ) and it is also said ‘Glorified, Holy’ (سُبُّوحٌ قَدُّوسٌ) and some say ‘The Well-
Informed’ (الْمُخْبِرُ) and it is said ‘The Protector from Oppression’ (الْمُجِيرُ).

د *Tawrān* (طَوْرَان) (266) is equivalent to the Arabic for ‘O Alive/Living’ (يَا حَيُّ) and some say ‘O
Revivifier’ (يَا مُحْيِي).

ه *Mazjal* (مَزْجَل) (80) is equivalent to the Arabic for ‘O Peerless/Self-Subsistent’ (يَا قَيُّومٌ) and some say
‘O Ariser’ (يَا قَائِمٌ).

و *Bazjal* (بَزْجَل) (42) is equivalent to the Arabic for ‘O Adored One’ (يَا وَدُودٌ) and some say ‘O
God’ (يَا اللَّهُ) and it is said ‘O Victorious’ (يَا قَهَّارٌ) and some say ‘O One/Primary’ (يَا أَحَدٌ) and it is

said 'O One/First' (يا واحد).

ز *Tarqab* (تَرْقَب) (702) is equivalent to the Arabic for 'O Peace' (يا سلام).

ح *Barhash* (بَرْهَش) (507) is equivalent to the Arabic for 'O God, thy servant. Respond to him' (يا الله عبدك أجبه) and some say 'O Powerful/Capable' (يا مقتدر). This is the praise (*tasbīh*) of the archangel Michael (*mīkā'īl*) (upon It be peace).

ط *Ghalmash* (غَلْمَش) (1370) is equivalent to the Arabic for 'O Praised One, O Glorious One' (يا حميد يا مجيد) and some say 'O Sovereign' (يا ملك).

ي *Khawtayr* (خَوْطَيْر) (825) is equivalent to the Arabic for 'O Powerful' (يا قوي) and it is said 'O Impregnable, O Knowing, O Wise' (يا متين يا عليم يا حكيم).

ك *Qalnahuwd* (قَلْنَهَوْد) (195) is equivalent to the Arabic for 'O Impregnable' (يا متين) and it is said 'O Hearer, O Seer' (يا سمع يا بصير) and it is said 'O Hearing, O Wondrous/Fashioner' (يا سمع يا بديع) and some say 'O Self- Sufficient' (يا مغني) and it is said 'O All-Encompassing' (يا محيط).

ل *Barshān* (بَرْشَان) (553) is equivalent to the Arabic for 'O All-Encompassing' (يا محيط) and it is said 'O Godhead, O Dearly Precious/Grandiose' (يا الله يا عزيز).

م *Katzīr* (كَظَيْر) (1135) is equivalent to the Arabic for 'Glory be to God' (يا قوي يا متين) and some say 'O Powerful, O Impregnable' (يا سمع يا بصير) and it is said 'O Merciful' (يا رحيم). And this is the praise (*tasbīh*) of Jonah (upon Him be peace).

ن *Namūshalakh* (نَمْوَشَلَخ) (1026) is equivalent to the Arabic for 'O God, O Dearly Precious/Grandiose/Tremendous' (يا الله يا عزيز) and it is said 'I Am God, the refuge of the fearful' (أنا الله امان الخائفين). And it is also said its meaning denotes 'O Dearly Precious/Grandiose/ Thou art God' (يا عزيز انت الله) and others say 'O God, O Powerful, O Impregnable' (يا الله يا قوي يا متين) and it is said 'O God, O It/he' (يا الله يا هو).

س *Barhayūlā* (بَرْهَيُولَا) (254) is equivalent to the Arabic for 'Glory be to God' (سبحان الله) and

some say 'I Am God, the refuge of the fearful' (أنا الله امان الخائفين) and others say 'O Sufficient, O Hearer' (يا كافي يا سميع) and it is said 'O God, may my soul be raised by Thy Spirit to Thy Will' (يا الله روحي لروحك منتصبه على إرادتك). And this is the praise (*tasbīh*) of Abraham (upon Him be peace).

ع *Bashkīlakh* (بَشْكِيلَخ) (962) is equivalent to the Arabic for 'O Protector of Faith' (يا مؤمن) and it is said 'Lofty be God, the Compassionate, the Merciful' (عزَّ الله الرحمن الرحيم).

ف *Qazmaz* (قَزْمَز) (154) is equivalent to the Arabic for 'O Protector' (يا محيٍم) and it is said 'Lofty be God, the Compassionate, the Merciful' (عزَّ الله الرحمن الرحيم). And this is the praise (*tasbīh*) of Jesus (upon Him be Peace).

ص *Anghalālīt* (أَنْغَلَالِيْط) (1130) is equivalent to the Arabic for 'O Mighty, O Judge/Wise' (يا عظيم يا حكيم) and it is said 'O Judge/Wise, O Well-Informed, O Magnanimous' (يا حكيم يا خبير يا لطيف) and others say 'the Compassionate, the Merciful' (الرحمن الرحيم).

ق *Qabarāt* (قَبَرَات) (703) is equivalent to the Arabic for 'O Dearly Precious/Grandiose' (يا عزيز) and it is said 'O Subsistent' (يا باقي) and others say 'O Clement' (يا حلیم) and it is said 'O Judge/Wise' (يا حكيم) and some say 'O Sufficient, O Munificent' (يا كافي يا كريم) and it is said 'Lofty be the Godhead, the Sufficient, the Munificent' (عزَّ الله الكافي الكريم).

ر *Ghayāhā* (غَيَاها) (1017) is equivalent to the Arabic for 'O Munificent, O Victorious' (يا كريم يا قهار) and it is also said 'O Munificent, O Adjudicator/Judge' (يا كريم يا قاضي) and others say 'O Dearly Precious/Grandiose, O Omnipotent' (يا عزيز يا جبار).

ش *Kaydhuwlā* (كَيْدَهْوَلَا) (76) is equivalent to the Arabic for 'The Powerful/Capable, It/He is God' (القادر هو الله) and it is said 'O Ancient, O Victorious, O Powerful/Capable over all-things' (يا قديم يا قاهر يا قادر على كل شيء) and some say 'O speedy/swift One' (يا سريع).

ت *Simākhīr* (سِمَاخِر) (901) or *Shimkhāhīr* (شِمَخَاهِر) (1146) is equivalent to the Arabic for 'Elevated art Thou, O High, O Knowing' (تعاليت يا علي يا عليم).

ث *Shimkhāhīr* (شيمخاهير) (1156) is equivalent to the Arabic for 'O Adjudicator/Judge' (يا قاضي) and it is said 'O It/he, O It/he' (يا هو يا هو) and others say 'O Lord, O Lord' (يا ربّاه يا ربّاه).

خ *Shimhāhīr* (شيمهاهير) (561) is equivalent to the Arabic for 'O Powerful, O Capable' (يا قدير يا قادر) and it is said 'O Sufficient, O Dearly Precious/Grandiose, O Omnipotent' (يا كافي يا عزيز يا جبار).

ذ *Bakhaṭūniya* (بكهطونية) (107) is equivalent to the Arabic for 'O Ancient' (يا قديم) and it is said 'O Constant/Perpetual' (يا دائم).

ض *Bashārish* (بشارش) (803) is equivalent to the Arabic for 'O Capable/Powerful over all-things'. (يا قادرا على كلّ شيء).

ظ *Tawnish* (طونش) (365) is equivalent to the Arabic for 'O Praiseworthy' (يا شكور) and it is said 'It is God, the Munificent' (هو الله الكريم).

غ *Shamkhābārūkh* (شمخاباروخ) (1750) is equivalent to the Arabic for 'O Capable/Powerful, He is God, the Munificent' (القادر هو الله الكريم).

Arabic text of the *Birhatiya* conjuration oath¹⁶

بسم الله القديم الأزلي المحيط الذي أحاط بعلمه جميع مخلوقاته القديم
الأبدي الذي لا ابتداء لقدمه وليس له انتهاء الذي أشرق بساطع نور
وجهه جميع الأكوان وأمدّها بقدره هيئته على كل ملك وفلك وجن
وشيطان وسلطان فخافته جميع مخلوقاته وأزعنت وتواضعت الملائكة
المقربون من أعلى مقاماتها وسجدت وأجابت دعوة أسمه الأعظم لمن
تكلم به وأسرعت الاجابه والبراهين المحكمة المكتوبة في ألواح قلوب
المتصرفين بسر بدوح اجهزط أقسمت عليكم أيتها الارواح الروحانية

العلوية والسفلية وخدام هذا العهد الكبير أن تجيوا دعوتي وتقضوا حاجتي (وهي——) بعزة برهتية2 كرير2 تتليه2 طوران2 مزجل2 بزجل2 ترقب2 برهش2 غلمش2 خوطير2 قلنهود2 برشان2 كظهير2 نموشلخ2 برهيوولا2 بشكيلخ2 قزمز2 أنغليلط2 قبرات2 غياها2 كيدهولا2 سماخر2 شمشاهير2 شمشاهير2 بكهطونيه2 بشارش2 طونش2 شمشاباروخ2 اللهم بحق كهلهيج بلطشغشغويل أمويل يغطش جلد مهبما هجلميج وردويه مهفيلج هو الله الذي ليس كمثله شئ وهو السميع البصير بحق هذا العهد المأخوذ عليكم يا خدام هذه الاسماء الانقياد والانفاذ فيما أمرتكم به في وقتي هذا بعزه العزيز المعتر في عز عزه وأوفوا بعهد الله اذا عاهدتم ولا تنقدوا الايمان بعد توكيدها وقد جعلتم الله عليكم كفيلا واحضروا واسمعوا وأطيعوا وكونوا عوني على جميع ما أمرتكم به (من فعل) بحق الأسم العظيم الأعظم الذي أوله ال واخره ال وهو ال شلع يعيوبيه يه واه اه بتكه بتكفال بصعي كعي مميال مطيعين لك يا ال ما أعظم اسمك يا ال جل زريال ما سمع اسمك روح وعصى الا صعق واحترق من نورك يا ذا النور الاعظم أقسمت عليكم بعالم الغيب والشهادة الكبير المتعال وبحق الأسم الذي تعاهدتم به عقد باب الهيكل الكبير وهو: علشاقش2 مهراقش2 أفشامقش2 شقهموهش2 ركشا2 كشليخ2 علكشارش2 علكوش2 ومن يعرض عن ذكر ربه يسلكه عذابا صعدا وبحق أهيا شراهيا أدوناي أصباؤت ال شدای وبحق أبجد هوز حطي وبحق بطد زهيج واح وبحق بشمخ دالاهامو شيطيئون, يا دانوا ملخوثوا ديموتون

يا كورعش أرعشطوخ بلخون يا دهموت أرخا أرخيم أرخيمون
يا ثيخوثيرم أريش دار عليون يا حيثموا ميثوا أحبون منون. يا أهيا
شراهيا أدوناي أصباؤ صباوتون يا دهميثا دهليلوا اله مططرون و يا
نور بورق أرغيش أرغشيش لغثون لغشون يا شبيرا شرو أشمخ أشغا
أشغون يا ملكوت ملخ ملخا ملخون, يا علام عالم أرغل أرغى
أرغا أرغون ثرنون كزنون شمخ شمخيثا مشلامون انما أمره اذا أراد
شيئا أن يقول له كن فيكون فسبحان الذي بيده ملكوت كل شيء
واليه ترجعون تكونوا لاسمائ طائعين ولداعيه مجيبين ان كانت الا
صحيحه واحده فاذا هم جميع لدينا محضرون وانه لقسم لو تعلمون عظيم
بارك الله فيكم وعليكم ولا حول ولا قوة الا بالله العلي العظيم الوحا
العجل الساعة

¹ The name of this piece derives from the first divine name of its invocation in crypto-Syriac.

² Our presentation was entitled *Rūhaniya: The White Magic Heritage in Islamic Esotericism*.

³ <https://www.scribd.com/doc/81920080/Jaljalutiyah-Imam-Ali> and <https://www.scribd.com/doc/117345844/Syarah-Al-Jaljalutiyah-Ahmad-Bin-Ali-Al-Buni-1> (accessed 15 December 2014).

⁴ See our forthcoming translation.

⁵ Although some may dispute the authorship of this commentary as being by al-Būnī, nevertheless we can speak of a *Corpus Bunianum* wherein this commentary occupies pride of place and sits as one of its centerpieces. This phrase *Corpus Bunianum* is the neologism first coined by Leiden University Islamic texts specialist, Jan Just Witkam in “Gazing at the Sun: Remarks on the Egyptian magician al-Buni and his work,” 2007, 1, www.islamicmanuscripts.info (accessed 14 December 2014).

⁶ *sharḥ al-birhatīya al-maʿrūf bi- sharḥ al-ʿahd al-qadīm* (commentary on the *Birhatīya* well known as the commentary upon the Ancient Covenant Pact, 67-90), henceforth *manbaʿ*.

⁷ See *al-shāmil fī al-baḥr al-kāmil fī al-dawr al-ʿāmil fī uṣūl al-taʿzīm wa-qawāʿid al-tanjīm* <http://arks.princeton.edu/ark:/88435/pv63g0318> (accessed 15 December 2014).

⁸ In *jahāt fī ʿilm al-tawjīhāt*, private MS (in author’s possession).

⁹ In (ed.) Emilie-Savage Smith, *Magic and Divination in Early Islam*, Ashgate, 2004, 69-151, see especially 90-93.

¹⁰ See Francis Harrison and Nineveh Shadrach, *Magic that Works*, second edition, Vancouver, 2005; and Nineveh Shadrach, *Berhatiah: Ancient Magick Conjunction of Power*, Vancouver, 2011. In 2008 a critical academic monograph in Arabic was announced to have appeared in Syria as of 2007 critically assessing the issues, rigorously analyzing the questions hanging over versions of this text for over several centuries now, extensively detailing the linguistic problems associated with both the orthography and philological origin of the names, whilst also providing a valuable discussion regarding the multiple textual recensions and their source transmissions; but no further details are presently available to us regarding this study -- especially its author or title. Our understanding based on a posting made to the old yahoogroups Ruhaniya list in June 2008 is that this study was a published university dissertation. We have yet to locate it and the war in Syria since 2011 has only frustrated our efforts to do so.

¹¹ This also seems to be the case with the most of the works attributed to the North African sage, including his *opus magnum* which exists in three separate recension traditions (i.e. a short/*sughrā*, a middle/*wustā* and a great/*kubrā*), see Jan Just Witkam's pertinent comments in the article cited above; see also Noah Gardiner, "Forbidden Knowledge? Notes on the Production, Transmission, and Reception of the Major Works of Aḥmad Al-Būnī," *Journal of Arabic and Islamic Studies*, 12, 2012: 81-143; and Saiyad Nizamuddin Ahmad, "Navigating the 'Corpus Būnīanum'. A Survey and Analysis of Key MSS ascribed to Aḥmad b. 'Alī al-Būnī (d. 622/1225), American University of Cairo, n.d. (PDF sent by author); noteworthy are also John D. Martin III, *Theurgy in the Medieval Islamic World: Conceptions of Cosmology in the Al-Būnī's Doctrine of the Divine Names*, MA Thesis, the Department of Arabic and Islamic Civilizations, the American University in Cairo, 2011; and Edgar Walter Francis III, *Islamic Symbols and Sufi Rituals for Protection and Healing: Religion and Magic in the Writings of Ahmad ibn Ali al-Buni (d. 622/1225)*, PhD thesis, UCLA, 2005.

¹² We were told in private conversation by a practitioner that these 28 names can also be substituted with the names of the lunar mansions and have been recommended in a specific invocation scheme specific to such ends (FSH, private communication, 2008).

¹³ FM, private communication, June 2008.

¹⁴ MR, private communication, April 2008.

¹⁵ This translation is based on al-Būnī's commentary cited above, see 67-74. We should also note that these pronunciations are based on al-Būnī's and that other sources have offered alternative versions.

¹⁶ This typescript was originally uploaded by the co-moderator of the former Ruhaniya list, and in a virtually unreadable MSWord Andalus font. It also contained several spelling and typographical errors, which we have corrected here. The orthography has been left as is without vowelings.